SRI SATGURU RAM SINGH JI

by Shri Maharaj Gurdial Singh Ji.

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kirpal singh chana

SRI SATGURU RAM SINGH JI

by Shri Maharaj
Gurdial Singh Ji.

Lives of great men all remind us
We can make our lives sublime,
And departing leave behind us
Footprints on the sands of time;
Footprints that perhaps another,
Sailing o'er life's solemn main--
A forlorn or shipwrecked brother,
Seeing shall take heart again.
H.W.Longfellow.

To know that truth is the essence of all religions and to hold on to it in the face of dire opposition; to know that righteousness makes a man a man and a nation a nation and to stick to it through thick and thin; to feel for the oppressed and to forgo all pleasure and comfort in order to root out the causes of oppression and tyranny; to sacrifice all that is dear and precious for the emanicipation of the afflicted brother--is to be a leader such as the world sees very rarely.

Sri Satguru Ram Singh Ji was in the line of great spiritual leaders of the world, but he had vivified his spiritualism with action and sacrifice. After the downfall of the Sikh Government when utter demoralisation had set in among the Sikhs, Sri Satguru Ram Singh Ji reanimated into them the spirit of Guru Nanak and Guru Gobind Singh and chalked out a programme of action to train them in the mission which the Gurus had come to fulfil.

Sri Satguru Ram Singh Ji appeared at Bhaini Sahib on the sixth of Magh (according to the lunar system) Sambat 1872 (Bikarmi). His fortunate parents were

Baba Jassa Singh Ji and Mata Sada Kaur Ji . Nobody knew that Baba Jassa Singh Ji's Son would be a great prophet or a great incarnation of God. Satguru Hari Singh Ji-who was four years younger than Sri Satguru Ramsingh Ji-was born on the eleventh of Assuj, 1876 (Bikarmi). Sri Satguru Ram Singh Ji was highly respected by the old and the wise ~~of~~ generation ~~or~~ of those time. He was engaged to Mata Jassan Ji in 1877 (Bikarmi) and was married two year later.

From his early infancy Sri Satguru Ram Singh Ji had begun to evince signs of wisdom and sagacity. He grew into a handsome young lad liked by everyone for His modesty, calm and serene nature. He was very thoughtful in his youth and was often seen absorbed in contamplation. Those who have seen Him have described Him as a stalwart handsome figure, with a broad forehead, round face, beautiful eyes, sharp nose, thin delicate lips, raised neck, long arms and a robust build.

In Sambat 1894 through the agency of His brother-in-law, Jamadar Kabul Singh, He was enlisted in the army of Raja Nau Nihal Singh. Here in the army He met Baba Jamit Singh Gill, whom He used to call a'half Sikh. The Sikh army was escorting the state treasury to Peshawar. When they reached near Hazron the soldiers sought permission from their commander to pay a visit to the great prophet of

where He had a supernatural call to devote Himself entirely to convert people to His own religion.

Bhai Labh Singh who was blind, paid respect to Sri Satguru Ji in a dream and immediately left for Bhaini Sahib. Though he was blind and one of the early devotees of Sri Satguru Ji,he ~~XXXX XX~~ left no stome unturned in preaching his master's gospel even in the remotest parts of India. Baba Atma Singh of Alomahar was a notable additional to the Sect.

On the 1st of Baisakh 1914 (Bikarmi), Baba Labh Singh Surma, Baba Naina Singh of Waryah, Baba Kahan Singh of Chak and Baba Sundar Singh of Madhaur proceeded to Bhaini Sahib to take the name of God from Him. The following sermons was delivered to ~~the~~ them for their guidence.

1. The highest purpose of life is to worship God sitting at the feet of the living Guru.

2. Gurus are indispensable in all the period of human history.

3. Piety and not the sword will rule in the present age.

4. Nations and countries owe their strength to love and unity in their ranks.

5. "Havan" and "Yagya" make the country prosperous and bring down rains when needed.

6. High chracter, simple food, and purity of thought raise the moral level of a society.

7. It is a sin to injure any living thing by thought

8. To help the weak is a service done to God.

9. Hospitality is one of the principal duties of a Namdhari.

10. To protect and to breed cows is one of the highest duties of a Namdhari.

11. To drink wine and to take meet is a sin of sins.

12. Do not castrate bulls, as it would check their further growth.

13. Do not sell or kill a girl or exchange her.

14. Never fail to pay your debts.

15. It is not proper to give a dowry on a girl's (marriage.

16. Marriage of a girl below the age of sixteen or that of a boy below the age of eighteen is (forbidden.

17. Avoid Government schools, because they Anglicize (you.

18. Abstain from foreign things because they are detrimental to indigenous.

19. The universal use of <u>Khaddar</u> is bound to remove poverty in this country.

20. You should obey God and your true spiritual guide (Satguru)

21. Settle your despute by arbitration.

22. Respect all great men wheather they be yours or of other nations.

23. ~~Respect~~ Help all the Sikhs to your utmost ability, because they are the truemanifestations of the (Gurus.

24. Honour your country with all your heart and never dishonour it.

25. Regard the Granth Sahib composed by the Gurus

26. Do not accept either food, clothing or anything else from a person who has not become a Nandhari.

One day Sri Satguru Ji ordered Bhai Rai Singh to go to Hazoor Sahib (Nander, Haydrabad State) to recite the Granth Sahib and bring back full repott of the rules observed by the Sikhs in-charge of the Sikh Temple (Gurdwara). Bhai Rai Singh in obedience to Sri Satguru Ji's order left for Hazoor Sahib.

On travelling one thousand mileshe met another traveller who accompanied him. Bhai Rai Singh had a asked his enroute to Hazoor Sahib to stay at a Chaukee but he replied that people who wore shorts were xawxda cowards. He according to the advice of his companion stayed in the open forest. At the end of first watch he noticed that his companion was attacked by a lion. Bhai Rai Singh was afraid of the lion and prayed Sri Satguru Ji to rescue him. Sri Satguru Ji appfoached the spot, where Bhai Rai Singh was, absorbed in prayer. He (Sri Satguru Ji)ordered him to go to chaukee in His presence. After making an obeisance to Sri Satguru Ji he left for the chaukee. He in due course reached Hazoor Sahib where he recited the Granth Sahiband watched the rules of the tenth Guru observed by the people.

After three and a half months Sri Satguru Ji appread to him in a dream and order him to return to Bhaini Sahib. Bhai Rai Singh took leave from the office-bearers of the Sikh Temple to return to

As soon as he travelled seven hundred and twenty-five miles from Hazoor Sahib, he ran short of money and prayed for Sri Satguru Ji's help. He went without food for thirty-six hours. He was not allowed to go a bägging. He was thirsty and went to a well where he found a bag full of money. He thought of returning it to the rightful owner. When he was very uneasy he learnt that the bag full of money was meant for him and in due course reached Bhaini Sahib.

Another miracle of Sri Satguru Ji that conecte conected with Padh-ri wai Mai who was a Vedantist and became a Namdhari. According to His orders at Hardwar she plunged into fire which was ablaze, but which did not heart hurt her.

He took the initikative in extending Sikh baptism to women and He made them wear shorts. The Anand form of marriage remained a dead-letter until Sri Satguru Ji advocated it. The first marriage performed according to the Anand marriage form was that of Bhai Samund Singh's daughter at Haripur (Khote), District Ferozepore. He was one of the pioneers of widow re-marriage. He preached liberty, equality and fraternity. Simplicity, sincerity, cleanlyness and the intonation of God's name were His commandments. He taught His followers how to live simply and wear Swadeshi. Simplicity and all round was His Motto.

He found western influence detrimental to the simple living of His countrymen and to the solidarity and integrity of His motherland and protested vehemently against the onward marchs of European culture in India. He looked askance at the introduction of the foreign manufactured articles, especially the foreign cloth and advocated the use of Swadeshi. Naturally the movement of non-co-operation with the foreigner that He had started could not be appreciated by the Government and strong measures were adopted to stop the newly started campaign. Sri Satguru Ji was interned to stop the publicity of His views at Bhaini Sahib and therefore He appointed five Subas:-

1. Baba Jawahar Singh Ji. (Nihang Singh Ji).
2. Baba Kahan Singh Ji
3. Baba Sahib Singh Ji.
4. Baba Lakha Singh Ji.
5. Baba Darbara Singh Ji.

They were also interned. He then appointed seventeen more Subas:-

1. Baba Aroor Singh Ji.
2. Baba Man Singh Ji.
3. BabaBhagwan Singh.
4. Baba Sarmukh Singh.
5. Baba Giani Singh.
6. Baba Raja Singh.
7. Baba Jameet Singh.
8. Baba BurmaSingh.
9. Baba HukamaSingh.
10. Baba Malook Singh.
11. Baba Narain Singh.
12. Baba Pahara Singh.
13. Baba JotaSingh.
14. Baba Khush hal Singh.
15. Baba Samund Singh.
16. Baba Khazan Singh.
17. Baba Gopal Singh.

Unfortunately the orthodox Sikhs did not welcome His reforms. Everyday the opposition in the community began to increase. It is said that Sri Satguru Ji visited Darbar Sahib, Amritsar, but the priests did not accept His sacred offering and

did not allow Him in. He could enter the Sikh Templ on fulfiling the following conditions. They asked Him to discontinue conversion to Namdharism and should not regard Himself as one of the Sikh Spiritual Guides (Gurus).. To prohibit His disciples from resorting to ecstacy. To pay one lac rupees as panalty for past misdeeds. On observing the afoxesa aforesaid conditions His sacred food (<u>Karah</u> <u>Parshad</u> could be accepted. Sri Satguru Ji replied that He acted according to the will of God and therefore was not in a position to do as the priest wished. He wanted them to prove His guilt. But they were unable to do so. He recited Sikh litany and distributed the sacred food.

An unfortunate incident occurd at Malerkotla. An ordinary quarrel between a Namdhari Sikh and a b butcher took a serious turn and as a result of ak it a riot took place at Maler Kotla. It is said that eighty Namdhari Sikhs, who participated in that x riot were short dead under the order of the Government without trial.

The Government found that the followers of Sri Satguru Ram Singh Ji were becoming stronger day by day, and making the riot of Maler Kotla an excuse, ordered the deportment of Sri Satguru Ji, with some of His Subas to Allahabad under Regulation III of 1818.

Sahib Singh, ... gh, Jawahar S... bas and His attendent Nanoo Singh accompanied Him. After some days Sri Satguru Ji was transferred to Rangoon and Nanoo Singh attended Him. and the Subas were sen to various unknown places. After this Sri Satguru Ji with Nanoo Singh was taken to Margoi (Lower Burma). His end is not known. The Namdharis (those who recite the name of God) i.e., the followers of Sri Satguru Ram Singh Ji believe that Satguru Ji is still alive and will come back to rescue His followers and countrymen.

The Deputy Commissioner of Ludhiana declared on behalf of the Government thet Sri Satguru Ji had died in 1885. Sardar Alim Singh a retired S.D.O. contradicted this statement and said that he had a long chat with Him, when he was in police custody in Burma. S. Alim Singh was blessed by Sri Satguru Ji and he was told by Him that he would be a great man. Notwithstanding the repeated requests of Namdharis the Government kept quiet. This fact amply proves that Sri Satguru Ji was alive after the official declaration at Ludhiana.

Sri Satguru Ram Singh Ji was in short the Happy Warrior sung by Wordsworth.

"Whome neither shape of danger can dismay;
Nor thought of tender happiness betray;--
This is the happy warrior; this he
That every man in arms should wish to be."